

Digging Deep 2019-2020 Study
Glory

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Table of Contents

Foreword.....	3
Introduction.....	6
Month One: About that Hebrew Word <i>Kabad</i>	8
Month Two: Inescapable Glory.....	11
Month Three: His Glory in a Cloud	13
Month Four: Glory Days in the Ancient Kingdom (Part 1).....	17
Month Five: Glory Days in the Ancient Kingdom (Part 2)	20
Month Six: Glory in a Structure.....	22
Month Seven: Glory in a Structure.....	25
Month Eight: “...And they couldn’t believe it!”	28
Month Nine: Glory in Seven Signs in the Gospel of John (Part 1).....	32
Month Ten: Glory in Seven Signs in the Gospel of John (Part 2)	36
Month Eleven: Rejecting the Glory.....	40
Month Twelve: Glory Forever	43

Foreword

This is my writing week—the week that I’ve promised myself I will do very few things except study and write this Bible study guide about *Glory*. I do not know very much about the subject of the glory God assigns or the glory we give to Him, but there are some reasons I think it will be a valuable and important study for my life.

One reason is that various forms of the word *glory* are used in the Bible over 400 times. That fact alone is enough to make me think I need to explore the concept of His glory. Another is that Isaiah 43:7 says, in speaking to Israel (in a portion of a great Messianic poem and prophecy) that all who are called by the name of God were created for His glory:

“Even every one that is called by my name: for I have created him for my glory...”

If the purpose of glorifying God was central even to the creation of every one that was called by his name in Israel, some 700 years before Christ, then is that why I was created, since I wear His name today as a Christian—as a citizen of the spiritual Israel, which is His church (Galatians 3:29)?

As I approach the study of *Glory*, I confess that I feel overwhelmed by the weight of the concept. I’ve learned enough already to know that when speaking of His glory, I am not talking about just one of His attributes. I’m rather speaking of the way He shows us *all* of His attributes and of the manifestation of *all* of the characteristics that make Him infinitely good and infinitely powerful and infinitely holy and infinitely wise and infinitely just. And the list is just beginning.

So, in tiptoeing up to this understanding of His glory, I’m feeling the transcendence of the topic—like we might be trying to understand something that’s far beyond the scope of our human mental and even spiritual abilities. At the same time, I know that every moment we spend exploring this subject will be time well spent—time invested in eternity—because time in His Word is time in the mind of Christ (I Corinthians 2:12-16). We will have greater faith at the end of this *Glory* journey together (Romans 10:17).

Let me go ahead and say that I believe this study is Holy Spirit-infused. I do. I believe when we are delving deeply into the Word of the Holy Spirit, and putting that Word into our hearts as we study, that we are becoming ever more filled with the Holy Spirit. I believe the study of the God-breathed Word [2 Timothy 3:16] is the enabling force that bears in us the fruit of that Holy Spirit (Galatians 5::22,23) I believe He dwells in us that way.

So, in faith, let’s together make a small dent in those 400-plus passages from the Word about *Glory*.

Two important resources are vital: a good copy of a solid translation of the Holy Scriptures (Don’t settle for any paraphrases. I would recommend the KJV, the NKJV, the ESV or the ASV.) and a good Hebrew and Greek lexicon (In writing, I used the *New Strong’s Exhaustive Concordance of the Bible*, Thomas Nelson, 1990... and *Strong’s Concordance* online [Olive Tree]).

...And after the fact...

I'm placing these concluding thoughts at the front of the study guide for a reason. I've learned a few things in writing that I wish I'd known prior to the undertaking. For a week, now, during a writing sabbatical, of sorts, I have immersed myself in His glory. I know I am better for having done it. I have taken glory with me to the table and to bed at night. I have been on my knees frequently this week and I've begged for His mercies on this study; from the thoughts that have stirred in my soul from study, to the ultimate eyes that are reading now and the pens that will take notes on these pages. I have even dared to ask Him that souls can be in heaven as a result of this week's study. I am nothing as I study and write, but He is the potter who can make something eternally good out of miry clay. I want to be a vessel for glory. I'm hoping the following observations that I've discovered this week can be helpful to you as you are digging for nuggets about the glory of God.

1. No one in this lifetime will exhaust a study of His glory. No one. (...and everyone who seriously studies it will feel smaller, and yet, ironically, more valued, at the end of the study.)
2. Two words, *kabad* and *doxa*, are the primitive roots, in Hebrew (Old Testament) and Greek (New Testament), respectively, with which the study is concerned. Other words that are translated *glory* are for another day. Forms of the words *kabad* and *doxa* are sometimes translated *wealth*, *rich*, *heavy*, *burdensome*, and *honor*, among other translations. *Kabed* and *kabad* are essentially the same thing.
3. The concept of weight/heaviness is basic to a study of glory. God's glory is extremely full and heavy. It is full and it fills.
4. Glory is not one of the attributes of God. It is, more correctly, all of them on display.
5. Sometimes one (or more) of God's attributes is more prominent in a display of glory.
6. God's glory is not always pleasant to behold.
7. Everybody who lives gets an introductory peek at the glory of God, through a creation that is shouting it. Thus, everyone has a responsibility to investigate the "shouts" further.
8. You don't have to know everything about a prophecy, a psalm or any Biblical narrative to pull out nuggets of His glory. I found it impossible to stop and try to know everything about the meaning of all of Ezekiel's prophecies, for instance, as I found amazing glimpses about the glory of God. Go on and finish the study when you're tempted to spend an entire month in one chapter of Scripture. Then come back to the difficult texts later. You don't want to lose focus.
9. You will not find a study anywhere that will make you appreciate the Old Testament and the obvious difficult and tedious preparation God was making for the church more, than a study of glory.
10. Sometimes, God chose to put his glory in a specific place, for a specific time, for a specific reason.

11. People who are diligent in obedience get to see more of God's glory. They also get to display it more effectively.
12. It's very practical to look biographically at history sections of the Scriptures, to see glory at work and human responses to it. This helps His women today to avoid pitfalls of glory obstruction.
13. If we can stop temptation and desire before it evolves into overtly sinful action, we can salvage the array of His positive glory for others around us to view.
14. God can use sinful actions to display his attributes. He can take beauty for ashes (Isaiah 61:3).
15. Glory is not always accepted and it is not always politically correct. In fact, when the Lord was in the flesh, His glory often traveled very much against the "traffic" of religious leaders of His day (...but remember number 14).
16. Glorification and thanksgiving are not the same thing, but they are first cousins.
17. Human reactions to His glory are all across the board. Human destinies hinge on those reactions.
18. Eternal glory is the goal of any study and/or application of a study of glory.
19. Names for God in the Bible are full of glory. (That should be an entire year of Digging Deep!)
20. The climax of the *Glory* study is the cross.

Introduction

Here are a few (among many) things I learned from her (some of them are glorious [weighty]....Some of them, not so much.)

1. If you are not sure whether to wear a dress or pants, wear a dress.
2. Not everyone can have nice clothes, but everyone can be clean.
3. It's okay to fall asleep at night with your light on and your Bible on your chest.
4. Bank fishing is the best, if you can find a bream bed and if there are absolutely no snakes in the grass (...and everyone has to do her own worms).
5. Neighbors should never be neglected.
6. Ironing boards have many purposes.
7. Long hair is way more versatile than a bob.
8. Grandmothers can often get the hard lessons across more painlessly than moms.
9. Fish, in the tank, will die if you feed them too much.
10. Hi-Hos and Dr. Pepper, in a glass bottle, is the ultimate afternoon snack.
11. People in this family (our family...God's family) are, above all the people on this earth, most blessed.
12. When you finally throw something away...that is when you will need it. (That lesson learned and incorporated could be a reason for the way my house looks.)
13. Little, snappy dogs are aggravating, but you should still be nice to them.
14. You can finally pick up a hairpin, but if it has spent years under the floor linoleum, you will never stop seeing it.
15. The oldest person you know just may outlive you. God's got that department.
16. Clothes from the line are "crispier" than those out of the dryer.
17. None of us really deserve a second chance, but, when you are on the giving end, you should extend one (or more) to others.
18. Plastic toys are nothing compared to imagination.
19. Old sheds are for exploring and old gravel beds are for climbing.
20. Saturday nights are for home manicures.
21. Never pass by a bubbling stream without getting a drink.
22. Always keep a collapsible cup and a pack of Juicy Fruit in your purse.
23. Wear ugly shoes if they make you walk better.
24. Always read Barney Google and Snuffy Smith first.
25. "A good name is rather to be chosen..." (And it means, when your grandmother has one, you can get whatever you need, when she sends you to the store.)

26. Success is not just about more knowledge; it's about doing better as you gain more knowledge.
27. Silver dollars are not for spending. They are for carefully gifting.
28. Sentimentality is in the top five characteristics of value.
29. Always wear your apron when you are cooking.
30. Life's more fun, in some ways, when you can't hear every.single.thing.
31. "Pretty is" is "pretty does".
32. When you lose your closest grandmother, you never fully recover. You just wait.
33. If you accidentally buy something that is inappropriate, you will take it back to the store, even if it is a two-mile walk. (You will tell the lady you did not know the shirt had a picture of marijuana on it.) Embarrassment is memorable for kids. You learn to ask questions before the fact.
34. Microwaves, laptops, Facebook, and Keurigs are live-without-ables. Vegetables, reading, neighbors and coffee, though...not so much.
35. Kids will take a nap on a pallet anywhere if there's a surprise promised when they wake up (and they think it might be Grapico).

Chapter One: About that Hebrew Word *Kabad*...

In the Old Testament, the words we read as glory, glorify, and glorious come from a primitive root word *kabad* (pronounced kaw-bad) or *kabed* (kaw-bade). Strong's defines the word this way:

כָּבַד *kâbad*; or כָּבֵד *kabed*; a primitive root; to be heavy, i.e. in a bad sense (burdensome, severe, dull) or in a good sense (numerous, rich, honorable; causatively, to make weighty (in the same two senses): — abounding with, more grievously afflict, boast, be chargeable, x be dim, glorify, be (make) glorious (things), glory, (very) great, be grievous, harden, be (make) heavy, be heavier, lay heavily, (bring to, come to, do, get, be had in) honour (self), (be) honourable (man), lade, x more be laid, make self many, nobles, prevail, promote (to honour), be rich, be (go) sore, stop. AV (116) - honour 34, glorify 14, honourable 14, heavy 13, harden 7, glorious 5, sore 3, made heavy 3, chargeable 2, great 2, many 2, heavier 2, promote 2, misc 10; to be heavy, be weighty, be grievous, be hard, be rich, be honourable, be glorious, be burdensome, be honoured^{1 2}

Notice here the primary meaning of the word glory, as we find it in the Old Testament, has to do with weight or heaviness. That's the original meaning of glory. The concept, in the literal sense, was one of largeness or weightiness.

Now, in our culture, we do not think being heavy is something attractive or glorious. But let's examine the original and literal meaning of *kabod* as we find it used quite literally in the book of Genesis.

1. Read Genesis 13. Look for the word rich in that text and highlight it. That word is *kabed*. So Abraham was weighted or heavy in material possessions. That's the same word we are going to use in the Old Testament for glory. How does the rest of this chapter further verify that the richness of Abram was large or heavy?

Read Esther 5 and see if you can find a similar description about someone's wealth. How is this word translated in your version?

2. Read Genesis 18. Find the place in this passage where our word is used to describe the gravity of sin. How is it translated?
3. Now read Genesis 30-31. Near the beginning of chapter 31, the passage speaks of something Jacob had gained or gotten. What word is used in your version for what he had gotten?

In the KJV, the word there is translated *glory*. As you read these two chapters, what evidence do you have that what Jacob had gotten was weighty or large?

¹ *Olive Tree Enhanced Strong's Dictionary*

² The numbers signify how many times a word was translated in the way noted. For instance, *kabad* was translated as "honourable" 14 times in the KJV.

4. Now read Genesis 41-43 from either the KJV, the NASB, the NKJV or the ESV. Look for the word *grievous* or *severe*. This time the heaviness is a very negative weightiness. How does the passage describe the extent of this heaviness and to what is the large burden referring?
5. Read Genesis 47. See if you can find the same word in two different verses there, describing the famine. How is *kabed* translated there?
6. Read Genesis 45. Our word is used there when Joseph is telling his brothers to tell his father about his glory in Egypt. Locate that passage and write here how the word is translated in your version:
7. Sometimes *kabad* can mean *burdened* or *heavy* and *causing difficulty*. Read Genesis 48 and locate the passage that describes the eyesight of Jacob. Our word is in that verse. How is it translated here in your version?
8. We find our word three times in Genesis 50. Read that chapter and see if you can find its translation in a description of a large group of people and twice in describing a mourning. Note how it is translated here:
9. Read Exodus 7-14. Each time you read about Pharaoh's heart being hardened or stubborn, check in your Hebrew Concordance and see if the original word is either *kabed* or *kabad*. List those references and the original words here:

Now check for descriptive words in this reading about the swarms of flies, the strong hail, and the sickness of the cattle. See if you can find our word in any of those descriptions. Note here:

Now, I know this word study has been tedious. If this is your first time to join the *Digging Deep* study, I challenge you to stick with it for another month, at least. It gets better and more fun. It's good for us, though, to learn to look up words and trace our readings all the way back to original meanings. We also gained an insight into the literal meaning of our word of focus for this entire study.

Further, if you are new, don't despair if you found this exercise in a word study difficult. You will find the answers in group discussions and it will become easier to find word meanings as we go. A deep dig is supposed to be a little challenging!

For now, let's remember that, when we think about God's glory, we will be considering something that is very massive—enormous, even—something that is substantial and weighty, something that's bigger than our human minds can comprehend: the manifestation of the attributes of God before mankind. It's even something that can be difficult for those who are living their lives in rejection of Him.

Practically Speaking: List five things in your world that are *kabad* in a negative or neutral way. Here's my list to get you started on your own:

1. *I have a dear friend who is very ill with cancer. This is "kabed" (very heavy) for me*

right now.

2. *I am trying to clear my mind to write this material, but the “kaped” (great, massive) strands of information on the topic make it difficult.*
3. *The recent death in my family makes for a “kaped” (sorrowful) time.*
4. *There has been a “kaped” (sore, great, grievous) flood in our area this week.*
5. *It’s hard for me to clean the family room because the grandchildren have a “kaped” (very large number) of toys in there.*

Then list your favorite five English synonyms for *kaped* or *kabod*:

Now, go back and read once more the 20 points at the beginning of the study called “...And after the fact.” I think this would be productive, at this point, for our focus.

For General Reference:

Carpenter, David; *Glory in the Bible*; Wisdom Cries Out Publications, Cypress, TX 2015

Chapter 2: Inescapable Glory

Now let's look for our word as it relates to our glorious God's majestic creation and the placement of His glory in it. In this lesson, we are looking at God's weight in power and infinite wisdom. Remember his glory is not a single attribute. It is the display of all of them.

1. Read Psalm 19. Notice especially the first six verses. Verse one, the introductory verse contains the Hebrew word *kabod*, especially referring here to God's splendor or copiousness. From verses 1-6 answer the following:

What two things from verse one are speaking to us about His glory?

What specific heavenly body is showing His glory?

What is the house for this body?

To what two kinds of men is the movement of the sun compared?

From what is nothing that we know hidden?

2. Read the article entitled "How Come Earth Got All the Good Stuff?" by Eric Lyons (<http://www.apologeticspress.org/APContent.aspx?category=9&article=2624>). Make any notes here:
3. Read Psalm 57, Psalm 108, and Psalm 113 and highlight where (extent and location) his glory is found. (There are two passages in Psalm 57.)
4. Read Psalm 72 and find a verse that has our Hebrew word in it twice. This verse is telling us that the whole earth is full of His *kabod*. Now, go back through the chapter and make a list of all the items in nature mentioned that are showing His glory every day in our world.
5. Read Psalm 97. Our word is in verse 6. How many people can see His glory? Now go to the verses in the chapter preceding verse 6 and make a list as you did in number four.
6. Read Psalm 104 and find our word in verse 31. Make a list, as in numbers four and five from the verses preceding verse 31.

Now notice Psalm 104:32 What phenomenon of nature that we see today does this bring to your mind?

Next, read Exodus 19 and highlight the verse that mentions a smoking mountain.

Then read Exodus 24. Find our word in the latter part of that chapter in two different verses. What phenomenon here was proclaiming His glory?

7. Read Psalm 145. Our word is found twice in this chapter. Highlight those verses. Then count the times you find one of these words in the KJV or NKJV—acts, works, way:

From the above psalms, we have learned that God’s glory involves power, creative ingenuity, and wisdom that the smartest engineer among us cannot even begin to understand. And these works are all obvious to us as we casually look at natural phenomena all around us. That’s another way to say that His glory is with us. We are in the midst of His glory all the time.

The New Testament Greek word for this glory is *doxa* (dox’-ah). Here is Strong’s definition:

δόξα *doxa*—glory (as very apparent), in a wide application (literal or figurative, objective or subjective): — dignity, glory(-ious), honor, praise, worship. AV (168) - glory 145, glorious 10, honour 6, praise 4, dignity 2, worship 1; opinion, judgment, view opinion, estimate, whether good or bad concerning someone in the NT always a good opinion concerning one, resulting in praise, honour, and glory; splendour, brightness of the moon, sun, stars magnificence, excellence, preeminence, dignity, grace, majesty, a thing belonging to God, the kingly majesty which belongs to him as supreme ruler, majesty in the sense of the absolute perfection of the deity, a thing belonging to Christ, the kingly majesty of the Messiah the absolutely perfect inward or personal excellency of Christ; the majesty of the angels as apparent in their exterior brightness, a most glorious condition, most exalted state of that condition with God the Father in heaven to which Christ was raised after he had achieved his work on earth, the glorious condition of blessedness into which is appointed and promised that true Christians shall enter after their Saviour’s return from heaven.³

The verb form for the word is *doxazo* (dox-ad’-so) and here is Strong’s definition of it:

δοξάζω *doxazō*—to render (or esteem) glorious (in a wide application): — (make) glorify(-ious), full of (have) glory, honor, magnify. AV (62) - glorify 54, honour 3, have glory 2, magnify 1, make glorious 1, full of glory 1; to think, suppose, be of opinion, to praise, extol, magnify, celebrate, to honour, do honour to, hold in honour, to make glorious, adorn with lustre, clothe with splendour, to impart glory to something, render it excellent, to make renowned, render illustrious, to cause the dignity and worth of some person or thing to become manifest and acknowledged.⁴

So, generally, when we read about God’s “glory,” it’s *doxa*. When see “glorify,” it’s *doxazo*. That’s not important except when we are trying to find this phrase and it may be translated into English using some other word besides glory.

8. One passage that’s important to see before leaving this concept of God’s power and wisdom on display—His weight of glory—is Romans 1. Read that chapter. Two forms of our Greek word are found in the last half of that chapter. Highlight those.

³ *Olive Tree Enhanced Strong’s Dictionary*

⁴ *Ibid.*

What two invisible things are clearly shown by creation?

Would the showing or manifesting of these things be the glory of God? Explain, remembering that glory is the display of God's attributes.

But these Greeks did not put God's attributes on display in their lives. Instead, they changed the display (at least in their own lives) to what actions (or lack of actions)? Make a list:

What does God say, in the concluding verse, about those in our world who prefer this display by men who have changed or perverted the glory of God, thus making their own glory or display?

9. Read Revelation 14 and find the passage about his glory as Creator in this concluding apocalyptic book of the Bible. Write that verse here:

10. Write Revelation 4:11 here, Underline *doxa*.

Practically Speaking: We can surely see God's display (glory) all around us. Take one of the lists that you made in numbers four, five, and six above and find as many of the things on that list as you can in your world today.

Then read the list again of man's display from Romans one and make a note here of any of those things that you encounter in the same day. It should be an interesting contrast.

Chapter 3: His Glory in a Cloud

1. Read the following verses about how the glory of the Lord fills the whole earth:

Numbers 14:21

Psalm 72:19

Isaiah 6:3

Habakkuk 2:14

Habakkuk 3:3

The weight of His glory is certainly emphasized in the passages, but we also find times in the Bible when His glory was, while filling the whole earth, magnified and amplified in one particular place and time. In other words, people could look and listen in a certain spot and see His glory displayed in obvious form and fashion. Let's look at one of those locations of intensified glory.

2. Read Exodus 16 and make a note of the location of the Lord's glory when the people of Israel saw it just prior to the first gifts of manna and quail.
3. Read I Corinthians 10 and find the mention of this cloud. Where were the Israelites in relation to the cloud. Where are we in relation to His glory?
4. Read 1 Kings 8 and II Chronicles 5 to see if you can find another instance of God's glory manifested in a cloud. Jot that here.

Do you think, when examining the passage contextually, that God's purpose for showing His glory in this way was to be reminiscent of the original manifestation in Exodus 16? Why or why not?

5. Read Nehemiah 9 to find out one attribute of God that was highlighted in the pillar of the cloud? Write that attribute here:
6. This place is also mentioned, along with His glory in Isaiah 4. Read that short chapter and make a note of that verse.
7. Now read Ezekiel chapter one (the vision chronicling the call of Ezekiel) and find the cloud in that chapter. Make a note of that verse here:

Albert Barnes says about this mention of the rainbow in the cloud:

The rainbow is not simply a token of glory and splendor. The "cloud" and the "day of rain" point to its original message of forgiveness and mercy, and this is especially suited to Ezekiel's commission, which was first to denounce judgment, and then promise restoration.

Adam Clarke says this (...and I love it!):

Over the canopy on which this glorious personage sat there was a fine rainbow, which, from the description here, had all its colors vivid, distinct, and in perfection—red, orange, yellow, green, blue, indigo and violet. In all this description, we must understand every metal, every color, and every natural appearance, to be in their utmost perfection of shape, color and splendor. “And this” as above described, “was the appearance of the likeness of the glory of the Lord.” Splendid and glorious as it was, it was only “the appearance of the likeness,” a faint representation of the real thing.

So, in this cloud, there was a rainbow. This chapter is the beginning of the initial commission of Ezekiel; a commission to foretell some pretty horrible things that were about to happen to Judah, along with some awful fates of other nations. SO as He began the recounting of visions of ensuing destruction and death, of captivity and chaos upon Judah, the Holy Spirit strategically placed this cloud and this rainbow, the token of mercy and tender cares since the day of the altar of Noah, in the context.

8. By Ezekiel 10, we are into the second vision of the book. This vision includes the departure of God’s glory from a certain location. Three times in this chapter, the glory actually moves. Cite those movements.

In this chapter, we see a reference to a cloud accompanying glory. Note that here:

9. Now, we find our Greek word *doxa*, also in 2 Peter 1:17. Here’s the challenge for this passage: Find in the books of Matthew and Mark the occurrence to which this verse in II Peter is referring. Cite it here:

Now make a note, from each, of how a cloud was also involved in this citing of glory:

10. Now read the same account from Luke 9 and find our glory word twice in this cloud account:

Explain how the attribute you listed in number 4 would have been on display in this miraculous vision:

11. Read Revelation 10-14 and write out here any verses in which you find the word cloud in a context that would imply glory to God or Jesus:

Also, while there, jot down two times our Greek word for glory is found in those chapters.

12. Finally, read Mark 13, looking for one more time that clouds (plural, this time) are in the same passage with *doxa* (glory). Write that verse here. Is this another instance of a glory that will move? Good discussion.

13. What, do you suppose, was special about the clouds mentioned in scripture that were obvious manifestations of the glory of God? What, do you think, made them different from common clouds other than sometimes a voice or a brightness of a personage, as in the Transfiguration? Write your thoughts, or findings, here. These thoughts, even if some are our conjecture, make for good group discussion.

Practically Speaking: This is just for pure fun. Let's keep our eyes open all over America (and whatever country is home for you) for a rainbow this month. The first ten women who find one during this month during the current study (in the sky...not in a book), snap a photo, and post to the Digging Deep in God's Word facebook page along with a favorite "rainbow" or "cloud" passage, get a free book of choice from www.thecolleyhouse.org. (At first, I wrote "Everyone who finds a rainbow"...but then I imagined some large lectureship crowd, looking out the window and, suddenly I'm giving away 498 books!)

For General Reference:

Baxter, J. Sidlow; *Explore the Book*, Academie Books by Zondervan Publishing House, Grand Rapids, MI; 1966; Volume 4, pp 12-31.

Chapter 4: Glory Days in the Ancient Kingdom (Part 1)

This month and next we're going to take a little departure from the word study and go to biographical studies. It's been good for me, in life, to take different avenues of study. It helps me maintain interest by mixing it up, it helps me gain different perspectives and, maybe most valuable, it helps keep it practical for my decisions.

So this month, you have a choice. You can choose reading straight from the text or you can read from a book called *Women of Scandal* from a series entitled Crown of Creation from Publishing Designs. Ordering information is at the end of this lesson if you choose to go that route. If you want the book, they will be discounted during the month prior to this study and during the month of this study. But either way you read, you will be completely on board for the group discussion at the end of the month and with either choice, you will be digging in the Scriptures. The book just elaborates a bit more on peripheral subjects.

1. If you are reading the Bible, read I Samuel chapters 3-4. If you are reading the book read chapter one. In either case, write here the big mistake that Eli made that eclipsed the glory of God (hid it, at least in part, from Israel, at this time in history). Then write here the name of Eli's grandson born at the end of the I Samuel 4 and the meaning of this name. Did God's glory depart with the ark or is His glory separate from any object or earthly being?

Write out Proverbs 29:15 here:

2. If you are reading from the Bible, read, I Samuel 10-14. If you are reading from the book, read chapter two. In either case, do a little research and identify any children of Saul's first wife, Ahinoam. Which child of Ahinoam later glorified God in his treatment of David, even when it became very difficult? How is it possible for us, as women, to bring glory to God indirectly through our children? List five women in Scripture who glorified God through children of faith?
3. If you are reading from the Bible, read I Samuel 17:1-18:16. If you are reading the book, read chapter 3. In either case, write the lyrics to the infamous song in the passage here:

Now notice I Samuel 17:45-47. To whom did David actually ascribe the glory when he defeated the Philistine? To whom did the singing women ascribe the glory?

There was trouble brewing as soon as these women misplaced their praises. Give examples in the religious world today of misplaced glorification. What problems have ensued?

4. This one is about hypocritical (or false) glorification. If you're reading the text, read I Samuel 18:17-30. If you're reading the book, read chapter 4. In I Samuel 18:17, what did Saul say to David?

In I Samuel 18:17, what did Saul say to David?

But what did he really mean?

Sometimes men act as if they want glory to go to the Lord, but, in truth, their motives are selfish; even sinister. Was Saul making a promise in verse 17 that he never intended to keep? What was that promise?

Was anything about this really about fighting the Lord's battle? Whose glory was Saul intent upon salvaging?

It takes a great deal of personal audacity to act as if you want to glorify God when you really would like to see someone dead at the end of the day. Who did this same thing in Matthew 2?

5. If you are reading from the text, read I Samuel 19 and 2 Samuel 3-6. If you are in the book, read chapter five about Michal. Let's focus on Michal's sarcastic use of the word glorious (*kabad*) in 2 Samuel 6: 20. Write her statement here:

In verse 16 the writer had already stated that Michal despised David in her heart. Make a list here of the things that had occurred in her past, that may have contributed to her hatred of David.

It is very interesting to notice that David also used the word *kabad* in response. Notice verse 22:

And I will be even more undignified than this, and will be humble in my own sight. But as for the maidservants of whom you have spoken, by them I will be held in honor.

The original word for honor is *kabad*. Of whom did David acknowledge receiving glory?

It is interesting that what Michal called "shameless," David called receiving *kabad*. In other words, right or wrong, their definitions of what was *kabad* were very different. This incident, so far as we know, permanently breached their relationship. Is it true that what God would define as shameful or even shameless, some in the world would describe as glorious? Is it true that what God would require in our glorification of Him, some in the world would call boring, plain or unattractive. Give examples. Is there a sense in which *kabad* is in the eye of the beholder? Explain.

Who was the audience of David's praise as he stated it? Who is our audience when we worship?

6. If you are reading from the text, read I Samuel 25. If you are reading from the book, read chapter 6.

From this chapter that is very full of Abigail's display of crediting Jehovah—of putting His character on display before David, make a list of each phrase Abigail used that was a direct glorification of God. (I believe there are about 7 of these phrases.)

How can we inject glory to God in conversation in our encounters with people? Give ideas of how we can do this without being pompous, but rather truly displaying his attributes to those around us.

How is humility involved in glorifying God. How do we know that Abigail was a person of humility?

Practically Speaking: Make each of the following statements in conversation this month with people who are not walking with the Lord (or make 5 glorification statements of your own, write them here, and use each in a conversation with a non-Christian this month.)

1. “God has just been so good to me.”
2. “God answered my prayers in a great way. I praise Him for that.”
3. “My children (or grandchildren) are amazing blessings from His hand.”
4. “His Providence is overwhelming at times.”
5. “God is good all the time.”

...And/or some of your own:

If you choose to use the book *Women of Scandal* from the Crown of Creation series, you may order from www.thecolleyhouse.org. The book will be discounted for your Digging Deep use during month three and four of the current study.

Chapter 5: Glory Days in the Ancient Kingdom (Part 2)

1. If you are reading exclusively from the text, read 2 Samuel 3:1-5 and 2 Samuel 14-18, keeping in mind that Maacah was married to David and was the mother of Absalom, who wanted to kill his own father, and of Tamar, who was raped by her half brother. Just know, as you read, that Maacah, who had grown up as a princess, was now a mother who had a plateful of sorrow over the behavior of adult children. If you are reading from the book, read chapter seven.

Just as we saw that a mother can bring indirect glory to God's kingdom through her children, so can she bring indirect shame. David should have never married this woman, a daughter of a neighboring heathen king. Read Deuteronomy 17:14-20 and make a list of the specifics in God's will that David had violated by the time of 2 Samuel 14-18.

From Deuteronomy 17, what was the king to read every day?

Write Proverbs 25:27 here. Consider how David may have robbed himself of real glory in choosing this marriage.

2. Read 2 Samuel 11 and 12 from the text or chapter 8 from the book. As I am writing, it was only last night that I studied these chapters with someone who is broken because of sexual sin... sin that she did not mean to commit. She just did not mean *not* to commit it badly enough. She did not build fences around her sexuality to the glory of God. She is filled with shame and regret, the opposite of glory. Write Proverbs 12:4 here.

It's difficult for me to do any year-long study for women without including Titus 2:3-5. Let's take a brief look at it right now. Make a list of the characteristics of younger women from Titus 2 that were obviously violated by Bathsheba at this juncture in her life.

Now notice the result from Titus 2:5 if we fail to incorporate these characteristics into our lives and homes. How is this result the practical opposite of bringing *doxa* to God?

Some say that Bathsheba was not at fault in 2 Samuel 11 because she was only the lamb of 2 Samuel 12, having no control over what the king chose to do with her. Comment on this. Discuss. This is a very relevant topic in our society as this study goes current.

3. Text readers, read 2 Samuel 13 at this point. Book readers, read chapter 9.

There are lots of strategies that can help us get rid of lust before it has an opportunity to conceive sin:

- Praying at the moment of temptation.
- Studying our Bibles when being tempted.
- Calling a friend who can keep you accountable and "talk you out" of sin.
- Procrastinating instead of acting impulsively.
- Writing down expected consequences of yielding.
- Leaving a place of temptation.

Can you think of more?

In I Corinthians 5, a similar sin was occurring in the church at Corinth. What were they doing in verse 6 that was not good? Why was this negative glorying?

What should they have been doing (verse 2)?

Read I Corinthians 6:20 at this juncture. In what two things should we glorify God?

4. If you're in the text, read 2 Samuel 19-20. If you're in the book, read chapters 10-12. There are so many lessons we can get from this narrative, but let's settle on this wise and bloody woman in chapter 20 of 2 Samuel. She likely prevented a costly battle. She probably saved many lives. But her route in doing so, although, brazen and ingenious, was a bloody mess. This chapter would have to be rated R for violence if played out in detail on your imagination's screen. She was not a coward. Is wisdom connected to glory—particularly glory that crowns men and/or women? Read Proverbs 4 and write here the verses that speak to this:

Kabad is in these verses, but might not be translated as “glory.” Find it, using your lexicon, and write the English translation here:

5. Finally, if you're straight-from-the-text, read 2 Samuel 21. If you are in the book read the very last chapter. Then listen to this lesson (<https://thecolleyhouse.org/rizpah>) from Polishing the Pulpit. Note here the way we give the Son of God glory in a memorial.

Practically Speaking: We need more Rizpahs in our communities today. Find a mother who is a Rizpah; fully devoted to her family—someone who has set a spiritual watch to keep away those vultures of death that would love to feed on her children in the devil's death camp. Write her a note of encouragement. Find a proverb that would be mighty in encouraging her and include it in this note.

For General Reference:

Baxter, J. Sidlow; *Explore the Book*, Academie Books by Zondervan Publishing House, Grand Rapids, MI; 1966; Volume 4, pp 12-31.

Chapter 6: Glory in a Structure

1. Read Exodus 40. Count how many different commands were given between verse 1 and verse 15 regarding the tabernacle and its ministers. Of this number how many were obeyed? How do you know?
2. Find our key word twice in the latter part of this chapter. If verse 16 had read differently (if they had not obeyed all), would God's glory have filled the tabernacle? Do you think it would have been manifested differently? Explain.
3. There is a key passage from that era in history and in similar circumstances in which complete obedience was not accomplished. Read Leviticus 10 for that account. Was God still glorified, even though man failed to glorify him? Were his attributes still displayed even when men failed to obey? Explain. Cite the passage in Leviticus 10 that contains our key word.
4. Now let's skip over to the time of the more permanent dwelling place of God. Read 2 Chronicles 5-7. Find three back-to-back verses that contain our key Hebrew word:
5. Is there a sense in which this display was the glory of God shown in answer to prayer? Can you think of a time in your life when God's attributes have been put on display in answer to a prayer? Note that here:
6. Jesus prayed a prayer for glorification in John 17. Read the chapter and find every instance in which a form of *doxa* is used in John 17. Note them here.
7. Notice that Jesus prayed "Glorify thy son, that thy son may glorify thee." Now read Hebrews 2 and find "crowned with glory and honor" twice in the chapter. How was this crown of *doxa* obtained by Jesus? In what way, contextually, was His prayer in John 17 answered?
8. Read Psalm 8 and find our Hebrew word there. Note it here. Is this verse about men or prophetically about Jesus, or both? Explain your answer.
9. Let's go back now to the temple prayer in 2 Chronicles 7. What was the response of the children of Israel when they saw this fire and the glory of God? How is the response of Christians today similar when we see His glory?
10. 2 Chronicles 7:3 specifically lists two of the attributes on display in the glory of the Lord in this chapter. What are they?

Write out the complete Greek definitions of these two attributes below. Then choose five adjectives from each of those definitions that are most precious to you as you reflect on the infinite, yet complete qualities that are embodied in the glory of God.

11. The temple of God was filled with His glory in 2 Chronicles 7. Read 1 Corinthians 3-6 and highlight all verses containing the temple analogy found there. What is the *temple of God* or the *temple of the Holy Spirit* today?

Contemplate this observation by Strong about the word used for temple here:

Used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of Holies (in classical Greek it is used of the sanctuary or cell of the temple, where the image of gold was placed which is distinguished from the whole enclosure)⁵

Did you get that? The word here used for our bodies is the word that is only used about the part of the temple known as the Holy Place and the Holy of Holies. This is profoundly instructive! Read Leviticus 16 and make a list of the things Aaron had to do to keep impurity from the Holy of Holies. Think about the implications of this analogy to our temples today.

Our word (*doxazo*) is found in I Corinthians 6:20. In this context, what kinds of impurities in the temple would impede or get in the way of God's glory or the display of his qualities? How was this happening in chapter 5? What was the church to do about this impurity? If we fail to practice this purging of impurity today, in what ways might this failure impede the glory or make the display of God's characteristics less obvious to the world? What qualities of God would be more hidden from the world if some among us have defiled temples?

12. Finally, read 2 Corinthians 3-6. Highlight every instance of the word *doxa* or *doxazo* (glory and glorify) and every instance of the English word *temple*. You should have about 12 notations of various forms of our *glory* word and a couple of temple references. Which ministry has more glory: Moses' ministry or the ministry of the Spirit? Which people live(d) the "glory" days?
13. Read Exodus 34 while thinking about 2 Corinthians three. 2 Corinthians 3:18 says that we can "take off our veils" like Moses did and reflect His glory; in fact, it's an even greater glory because the gospel is more glorious than the law of Moses (vs. 9,11). We get to "be" Moses to the masses around us, showing the world the image of the Lord. From the first six verses of 2 Corinthians four, make a list of ways we can hide or "veil" the glory of God, keeping the light from shining from us as it did from the face of Moses.
14. Look at the heaviness of glory in 4:17. Paul is putting, as it were, our trials and afflictions on a balancing scale opposite the glory that we can display and from which we can eternally be blessed. Make a brief personal list of trials you have faced in the last year. Opposite each one, write a passage of scripture that has provided hope for glory in that trial. Then copy verse one of chapter five for your refrigerator verse this month. At the top of this verse that you will post, write "The Weight of Glory."
15. Finally, think about the last verses of chapter six of 2 Corinthians. Read 1 Kings 11 and make notes here about how Solomon's temple had agreement or communion with idols. List some ways we, as temples of the Holy Spirit, can have agreement with idols (be unequally yoked with unbelievers; have fellowship with unrighteousness)?

⁵ Olive Tree Enhanced Strong's Dictionary

In 2 Corinthians 7:1, what are we instructed to do about this fellowship or agreement with infidels, unbelievers, or idols?

Practically Speaking: Think of the most important and “fun” material blessing in this world to you. Honestly answer these questions:

Is this material blessing more important to me than is God?

Do I spend more time “about” this blessing than I do in service to God?

Is there a way that I use this blessing to serve God? DO I spend a lot of time and energy in that pursuit?

Think of one very practical way this month that you can purpose or re-purpose this blessing to God’s glory. If you cannot think of any way to do this, get rid of that “blessing” because it is not a blessing.

Personal example: My most important “fun” blessing might be my grandchildren. Is this blessing more important to me than God? I pray for conviction that this will not be the case, but sometimes energy expended and thought and time involved, might place my allegiances in jeopardy.

There are ways that I use this great blessing to serve God. I pray daily that they will all grow up to be faithful people, great influencers for His cause and great parents for the next generation of soldiers of the cross. I use opportunities to try to put evangelism in their hearts. When they are with me I try to plan visits and activities to display the characteristics (the glory) of God to others. I do spend a lot of time and energy in that pursuit, but I have to really work to insure that I do not spend more time making them clothes and entertaining them for purposes that are temporal. (Digging Deep definitely helps me stay on track about time allotments. Accountability is a great thing!)

One practical thing I can do this month to solidify purpose for His glory in this great blessing is to send each of their parents a note of encouragement...to thank them for the daily things they are doing to put Jesus into these little hearts and to let them know that I am praying every day for the achievement of the spiritual goals they have set for these little souls.

Chapter 7: Glory in Isaiah

1. Read Isaiah 48-66, highlighting each time you find any form of *kabad*. I think you should have about 16 instances. Cite them here.
2. Let's focus first on Isaiah 49:5. The import of the context, of course, is that the gospel will not be exclusively for Judah, but also for those that are far off (vs. 1). The context here indicates that Israel would not submit to Him and be "gathered" for His glory, but that the gospel would be taken to the Gentiles, when largely rejected by the Jews. While the first few verses of Isaiah 49 may be, in some small immediate sense, referring to Isaiah, as the one being called, I believe it has to be true that they are, in the primary sense, referring to the Savior—the hidden shaft in the quiver of God—the Israel in whom God would be glorified. Verse six seems to be pretty clear in identifying this shaft as a light to the Gentiles, a restorer, and salvation to the ends of the earth. This is beautiful poetry; that God would form the Savior in the womb of a mother. Read Luke 2 and find the name of the man who said that Christ was a light to bring revelation to the Gentiles, fulfilling this prophecy.
3. Read Matthew 23 and find the refusal to "be gathered" of Isaiah 49:5. Note it here:

This chapter might contain the most politically incorrect language in the entirety of Scripture. Remember, though, that the key word describing the One who is speaking here is *glorious*. Does displaying the attributes of God sometimes mean we might have to say unpopular things? While I understand that we are not God, as was Jesus (so when we speak, we must be very careful to not sin with our tongues and to always reflect His holiness of spirit)...still, the attributes of God include justice, a hatred of certain things, and holiness. In our climate, how might a display of these attributes be construed as intolerant, judgmental or even hateful? (That is why the glory of God is often rejected or scorned as we will see in a later lesson.)

List here five statements from Matthew 23 that, most certainly would have been politically incorrect as Jesus spoke them. (Remember, as you write, that God still identified the One speaking them as *glorious* in Isaiah 49, the prophecy being fulfilled.)

4. Next let's notice Isaiah 58:8. In this context, the Holy Spirit, through Isaiah, was chastening Israel for keeping certain letters of the law while forgetting about mercy and justice and while oppressing their fellowmen. In verse 8, He begins to describe the rewards of putting away these iniquities. The *kabad* of the Lord is the reward for doing so. Look at verses 8-14 and make a list of the specific rewards that would accompany this repentance. In these ways, the glory of the Lord would rest on (be displayed for and by) a penitent people.

Read Romans 2 and find our word twice in verses 7-10. What are the rewards listed here for choosing obedience to truth (repentance) rather than obedience to unrighteousness (rebellion)?

Make a note also of the passage that mentions Christians who had confidence that they were a "light to the Gentiles" reflecting His glory when really they were not. Make any notes about how we could fall into that false confidence.

5. Next, let's observe Isaiah 59:19 where the glory of the Lord is revered from the rising of the sun. Of course, when you have the fear of Him in the west and His glory in the East, you have a mighty display of our God in all the earth. It is in this context that God's spirit is described as a standard bearer when the enemy rushes in like a flood. Some commentators tell us that it was the standard bearer that gave the enemy the initial blow in battle.⁶ Think of a time in your life when the devil has come upon you without warning in a mighty temptation. How has the Word, the sword of the Spirit, struck an initial blow for you?

Read Matthew 4. What was the weapon that Jesus used to resist the temptations of the devil? How is this tactic allowing the Spirit to be the standard bearer? Can the devil use our word, *doxa*? Cite this.

6. Now look at Isaiah 60:1,2 where we see *kabad* twice. In this place, His glory provides light. Note the passage in this chapter that once again refers to the light for the Gentiles. Read Revelation 21 and find three verses which contain both *glory* and *light*.

7. Isaiah 62:2 is my favorite glory passage in this book, for three reasons: its inclusion of Gentiles, the new name, and the fact that this name is directly from God. These things are very precious to those of us who are Gentile disciples. Read Acts 11 and find the verse in which God kept this promise. Then find the verse in this chapter which contains our word. This passage contains one of those three precious elements. Which one?

8. Isaiah 66 has forms of our word five times. Note these five. All of these verses are prophetic of the church and the calling of all nations into it from Jerusalem. Read Malachi one and find a parallel prophecy in that chapter.

9. Finally read Romans nine. Find *glory* in this chapter 3 times. Notice the broadening of the bestowing of the glory of God to men in the course of the chapter. In the verse near the chapter's beginning, the glory pertained to the Israelites. To whom did it pertain near the end of the chapter? (I love the description here; that I get to be a vessel of mercy. A bowl of clay, made by the Master Potter for the expressed purpose of filling it up with His glory [vs 18-24]. I want to be that!)

Practically Speaking: There's quite a list of things which God hates—a list that can be found in the Old Testament if we take the time to search. List at least ten of these things. Then choose one of these things that God hates that you might love, or at least that you might not yet hate as much as you should. Perhaps it is that you laugh at one of these things when it is portrayed in the media. Perhaps it is that you just don't consider this thing a very big deal anymore. Or, sadly, perhaps it is that this is a sin that has an allure to you—it tempts you. Spend thirty minutes this month in prayer praying for wisdom to avoid loving what God hates, for zeal to hate this sin, for providence to stay away from this sin, and for the strength to stay in the Word where resistance is found. Perhaps you just need to spend the time praying that God will help you to hate this sin badly enough that you are committed to trying harder to rescue those, through evangelism, who are involved in it. Perhaps you need to hate it enough that you will go and speak to a sister who

⁶ Clarke, Adam; *Clarke's Commentary on the Whole Bible*; Abingdon-Cokesbury Press, New York, NY and Nashville, TN; p. 221

may be struggling with the sin, encouraging her to continue the battle or maybe helping to restore her to a right relationship with the God who hates the sin. Thirty minutes may be a helpful beginning to greater glory. The things that He hates, after all will impede the display.

Chapter 8: "...and they couldn't believe it!"

1. Read the entire gospel of Luke this month. Since this a lot of reading, I am going to go ahead and give you the passages to highlight as you go; the glory passages. Make any notes here:

Luke 2: 9,14, 20, 32

Luke 4:6

Luke 5: 25,26

Luke 7:16

Luke 9: 26,31,32

Luke 12:27

Luke 13: 13,14

Luke 17:15,16,18

Luke 19:38

Luke 21:27

Luke 23:47

Luke 24:26

Now let's go back and see glory in this book, written by a physician, about the healing of nations; of sick and dying people, of souls in dire need. As we look at this, we will see various reactions to the glory, but we will see a polarizing effect on those who witnessed the amazing life that began with the anthem "Glory to God in the highest!"

2. Luke two is, of course, the passage with which we are most familiar, about the glory of God coming, in the flesh, to visit mankind with salvation. It is the direct fulfillment of many prophecies and surely, with the possible exception of the resurrection and the establishment of the kingdom, it has to be the most glorious occasion in the annals of history. Let's take a moment to examine the various reactions to God's attributes on their fullest display and, for the very first time, a human display of God in all His glory.
 - a. The shepherds reacted with fear (vs. 9). Have you ever seen or heard something that was inexplicable, at least for the moment, and been greatly afraid? When these shepherds came on the scene, there had been a period of relative silence from heaven for about 400 years. Their shock must have been palpable as they looked on this angelic glory. Read Matthew 28 and note another example at fear when great glory was exposed.
 - b. The next reaction was action, itself. The glory witnessed motivated the shepherds to decide to do something in verse 15. What did they do? Is glory often motivating? How so? Does God's display of attributes lead us to want to see more? According to Romans 1: 20-21, should it? Read Colossians one and see if you can find the passage where we are told that God's power on display gives us mighty strength to persevere. Notice the shepherds did not delay action when they were shown the glory.
 - c. The next reaction was to tell others of the glory (verse 17). From Colossians one, also, find where the glory motivated preaching (telling others).

- d. The next reaction was one of marvel or wonder among those who heard (vs 18). Another meaning of this word is to “hold in admiration.” They held in admiration this information they had been given. How many people here marveled?
 - e. Next, Mary’s reaction to the glory (and she had a lot of it going on in her world) was to ponder (vs. 19). The verb there is a present participle, meaning she continued to ponder, think about or mentally confer. She kept on turning these things over in her head. She pondered things about God (the incarnate God). What kinds of glory displays make you ponder the attributes of God? Good group discussion.
 - f. Finally, the shepherds’ reaction came full circle after their trip to see the Object of the greatest glory, to one of continuing praise and glory (vs. 20) yet again. What does 2 Corinthians 3:18 mean when it says we can change from glory to glory? Do you think the shepherds, in this passage, witnessed glory at first, but, by the end of their journey, the glory was deepened to a whole new level? Was this *glory to glory*? Make notes here:
 - g. Before we move from Luke 2, let’s notice Simeon’s blessing in verses 25-35. Look specifically at verse 32, where Jesus is described both as a “light to lighten the Gentiles” and “the glory of Israel”. This was the beginning of an entrance to the Gentiles that was to be very unpopular with the Jewish leaders of the day. The fact that Jesus was light to the Gentiles made the Jews largely reject the glory of Christ—a glory that was to emanate from their own people. Find the passage in Isaiah from which Simeon was quoting in verse 32.
 - h. Now find Jesus reading from Isaiah in chapter four of Luke. From what passage was he reading and what was the first reaction to Jesus’ reading in this synagogue of Nazareth?
 - i. Now continue reading in chapter 4 and give evidence that Jesus was making a point about Gentile inclusion on this day in Nazareth, as Simeon had prophesied in Luke 2.
 - j. What was the Jews’ reaction when they realized he was speaking in approving terms about Gentiles?
 - k. Summarize by writing one statement about how the Jews felt, at this time, about any of God’s glory being shown to the Gentiles:
3. Although, the mention of “glory” in Luke 4:6 is a bit different, it is very significant. This is when the devil was tempting the Lord and he made the boast that he owned the kingdoms of the world and that he had the ability to hand them and their glory over to the Lord. There must have been some sense in which this was true; otherwise, there would have been no temptation in this scenario. In what sense of *doxa*, did the devil have ownership? Does he have ownership of the weight of the attributes of some kingdoms today? Let’s say a city is known for the negative attribute of homosexuality or violence or gambling or sex trafficking or pride in affluence? Then, does the devil “own” the “boast” of that city? Or think about Hollywood today. Does the devil generally own the “glory” (weight of attributes) of Hollywood? What if he handed that glory over to the Lord? Write your thoughts here. What other examples of

negative “glory” can you think of that would have been a temptation for the Lord—that he would have loved to own. Do you think it was the hearts of the people that the devil was offering him? Why or why not?

4. In Luke 7:16, what did the people say, when they witnessed the glory? How did they misunderstand, at this point, the significance of that glory? Was their glorification incomplete? Explain. What little article in their praise reveals that they did not fully comprehend this glory? Read the following few verses and note how that John the Baptist, also had an incomplete understanding of this glory that was being shown.
5. In Luke 9, we find glory at the transfiguration. Peter was aghast and, with the impetuous spirit that often characterized him, he quickly thought of a plan of action, albeit not a very good one. What was his reactionary plan? Have you ever been thoughtless or ignorant upon reflection of the glory of God in our world and contemplated an act of praise, devotion, or worship that is not the appropriate one? Read Acts 14 and see if you can find an example of an erroneous reaction to a display of God’s power?
6. In Luke 13, we see three different reactions to a display in verses 10-17. What are they? Why do people react differently to the glory of God? There are many reasons. Great group discussion.
7. Many times, we think about the 10 lepers in Luke 17 and we think about their abject ingratitude. But, specifically, in this account, it was a failure to give glory to God that provoked Jesus to answer. Notice verse 18, containing our word, *doxa*. Here, a Samaritan was exalted by our Lord above the Jews, because of his response to an exhibition of the Lord’s compassion and power. The stranger (Samaritan) glorified God, while those who were apparently Jews failed to do so. (Remember Simeon’s blessing in Luke 2.) It is also important for us to see here that the mode of glorifying God was thanksgiving. Read Psalm 30 and look for a verse in which we find glorification and thanksgiving in the same verse.
8. From, Luke 19, was it appropriate for people to worship Jesus when they recognized His glory? Is it wrong to worship or praise the Son today? Good group discussion. (See Matthew 28:17.)

Christ here said that, if the people were quiet, the stones would cry out. Was there later to be a specific stone that truly would attest to his glory (Matthew 28; John 20:1-2; Romans 1:4)?⁷

9. Perhaps the most emotional glorification response in our New Testament is in Luke 23:47 and its parallel passages. Read Matthew 27:54 and Mark 15:39. Make a short list here of the words of this centurion and the words of those accompanying him and of the reactions given at the time of the earthquake and tearing of the veil. (Notice that, once again, a Gentile is the one who was enlightened by the glory of Christ, as per Isaiah’s prophecy in 60:1-3 and Simeon’s blessing in Luke 2: 25-35)

⁷ Jackson, Wayne. 2012. *A New Testament Commentary*. Stockton, CA: Christian Courier Publications, p. 130.

Do you believe this centurion may have been present at the temple in Acts 2? Were Romans present there? Give your evidence. Could he have obeyed the gospel if he did hear it? According to Revelation 1:7, where will this centurion certainly see Jesus again?

10. The last mention of glory in Luke's gospel is in 24:26. When, in this chapter, did this entrance into glory occur?

Read 1 Timothy 3 and find mention of this reception of our Lord into glory.

11. Let's close with the reading of Psalm 29. What does the God of glory here do and what is our response to his name? What is our response in the temple?

List the things that the voice of the Lord does from this chapter:

Practically Speaking: *Doxazo* is found in Matthew 5:16. Think of someone who is doing Matthew 5:16. Write a short note in a card to that person thanking him/her being a reflection of the glory of God to you. Be sure to include a reference to this verse in your note.

Chapter 9: Glory in Seven Signs in the Gospel of John (Part 1)

1. Read John 1-8 and make a list of the five specified miracles performed by Jesus in this part of the book. Cite where each is found.
2. What was the purpose of the recording of these signs according to John 20:31? How is the glory of God manifested more clearly and abundantly each time a person comes to believe?
3. From John 2, what is the reason expressly stated for the miracle of that chapter? And what was the result stated?
4. In the closing verses of chapter one, Jesus predicted, in a way, the upcoming signs, letting people know that some big things were coming up. He also indicated that these upcoming signs would cause men to believe. Cite that verse
5. Here in the earthly lifetime of Christ—in this relatively short ministry that demonstrated the infinite power of God while Jesus was in the flesh—what exactly were those, who saw Him, being privileged to behold? Find a verse in chapter one that clearly says this.
6. The second sign or miracle done in Galilee (He had done signs in Jerusalem. [2:23]) is at the bottom of chapter four. Again, a specific reason is given for that miracle. What verse gives that reason? Jesus' signs were so that people would believe that He was truly the Son of God. That belief translates into obedience which translates into the attributes of God displayed through the lives of believers. How many people believed in this instance? Copy 1 Corinthians 1:22 here:
7. Next is the healing of the man at the pool of Bethesda. This is the point at which the signs run into a complication (albeit by design toward our redemption). What is different about this miracle? What was it about this one that got the Jews into a huff about its performance?
8. Because of this “complication”, the Lord was given the opportunity to declare his absolute equality with God. He did that, both logically and succinctly. Before pursuing that logic, though, we should notice that the Lord did not actually violate the Sabbath laws. At this point, read Exodus 20:8-11, Exodus 34:21, Exodus 35:2-3, Jeremiah 17:19-27 and Nehemiah 13:15-21. List below the sabbath prohibitions of the law and the prophets:
9. Now, look at below rabbinic list⁸ of prohibitions, remembering that this list is not in Scripture. (The Mishkan was the tabernacle, which, of course, did not exist by the time of Jesus.) Did the Lord violate, by speaking the healing of this man, anything on either list; the one above or the one below? Did he do so, by implication, when he asked the young man to “take up his bed and walk”? If so, which list was violated? Good discussion.

Field Work
Sowing

Stretching the threads
Spinning

**Making the Beams of the
Mishkan**

⁸ https://www.chabad.org/library/article_cdo/aid/102032/jewish/The-39-Melachot.htm

Plowing
Reaping
Binding Sheaves
Threshing
Winnowing
Selecting
Grinding
Sifting
Kneading
Baking

Making Material Curtains

Shearing Wool
Cleaning
Combing
Dyeing

Making Loops
Weaving Threads
Separating the Threads
Tying a Knot
Untying a Knot
Sewing
Tearing

Making Leather Curtains

Trapping
Slaughtering
Skinning
Tanning
Smoothing
Ruling Lines
Cutting

Writing
Erasing

The Putting up and Taking down of the Mishkan

Building
Breaking Down

The Mishkan's Final Touches

Extinguishing a Fire
Kindling a Fire
Striking the Final Hammer
Blow
Carrying

10. The Lord gave a very logical and reasoned response to their allegations. It is as follows:

- a. The Son, the incarnate God, is one with the Father. Their actions are in complete harmony.
- b. There is a warm affection between Father and Son.
- c. Both have the power to control life, both physical and spiritual.
- d. God has given to Jesus the right to judge man; thus he must not BE man, but God.
- e. Those who are showing disrespect to the Son (as they were doing right then) are showing disrespect to the Father.⁹

So, in the first place, Jesus did not violate the Sabbath. In the second place, Jesus was Lord of the Sabbath. God had never stopped working during any of the days, including the Sabbath (vs.17). Jesus was God. Now, look at verses 17-47 and list every mentioned shared entity between the Father and the Son. (Example: the first one is in verse 17 and it is that they share the same work.) By showing these “sharings,” Jesus is making a powerful statement of his Deity. (...and He is inciting them toward the cross...When you finish making this list, copy John 19:7 below the list. It is the big accusation at the mock trial of our Lord.)

11. Next, the Lord fed the multitude in the beginning verses of chapter six. Prior to the miracle, why were people following Jesus, according to the text?

12. What did Jesus do in this text before the miracle, to reflect the glory of the Father? How and where do we sometimes reflect His glory this way?

13. Write the statement made by those who saw this sign:

⁹ Jackson, Wayne. 2012. *A New Testament Commentary*. Stockton, CA: Christian Courier Publications. p. 152.

14. But what question was asked by these same people in verse 30?

By this time, you should be seeing that the Son of God is ironically, providentially and powerfully, at the same time both displaying the attributes of God—showing them that He is God; showing them His glory — *and* inciting the multitudes to hate Him for the very fact that He is God, thus working toward His ultimate glorification in His death and resurrection. It is the rejection of His glory (attributes on display) that leads to the ultimate glorification (attributes on the largest display) of the Son of God. Jesus was on a divine mission that was the climax of the eternal purpose of God. The last few verses of this chapter are convicting evidence that the Lord was putting together all of the pieces of a divine puzzle that would result in His hour of glorification. Review those now. There are 3 passages early in the book of John in which our Lord said that His hour was not yet come. He was speaking of the time of his ultimate glorification. Find those passages and write them here:

15. Next, nestled right in the middle of the loaves and fishes miracle and the ensuing discussion on the other side of the sea, was the powerful glory display when the Lord walked on the water. What was different about the audience of this sign when compared to the previous signs of this book?

16. The resulting belief from this sign is recorded in Matthew's gospel (14:33). Write that here:

17. Why were there no dissenting voices recorded this time; no doubters, no criticisms, no uproar as there had been following the previous two miracles?

18. Look at this list of Biblical descriptions of the Lord. Identify each one with one of the five miracles you have read about in the text this month. Then find the name or the implication of the name from scripture. (I did the first one for you. These may be literary "reaches", in a couple of cases, but I love this exercise in thinking about His names in relation to His signs.)

The Great Physician—Healing the Lame Man
The Vind
The Bread of Life
Prophet
Prince of Peace

Practically Speaking: Take this list of the names of Jesus and put each one on a calling card or an index card. Put this stack of 25 cards in a convenient drawer to use them during the next 25 days. Then choose a place to post—a place where you would see a card several times during a normal day (your refrigerator, your kitchen window, your steering wheel, the corner of your computer screen, the back of your cellphone, the diaper changing table, the milk jug...wherever.) Each morning, for the next 25 days, get a different card from the drawer and attach it to this obvious place. At the beginning of the day, read the passage. Then just meditate on His glory each time you see the name throughout the day. Glory to His name!

Almighty (Revelation 1:8)

Author of our Faith (Hebrews 12:2)

Beloved Servant (Matthew 12:18)
Blessed and Only Potentate (I Timothy 6:15)
Bread of Life (John 6:32)
Captain of Salvation (Hebrews 2:10)
Commander (Isaiah 55:4)
Creator (John 1:3)
Glory of the Lord (Is. 40:5)
God (Is. 40:3)
I AM (John 8:58)
Jesus of Nazareth (Matthew 21:11)
Judge of Israel (Micah 5:1)
Lamb of God (John 1:29)
The Life (John 14:6)
The Light of the World (John 8:12)
Lord of Glory (I Corinthians 2:8)
Mighty God (Isaiah 9:6)
Only Begotten Son (John 1:18)
Resurrection and Life (John 11:25)
True light (John 1:9)
True vine (John 15:1)
Truth (John 14:6))
Wonderful (Isaiah 9:6)
Word (John 1:1)

For General Reference:

<https://bibleresources.org/names-of-jesus/?highlight=names%20of%20Jesus>

Chapter 10: Glory in the Seven Signs in the Gospel of John (Part 2)

1. Read the remainder of the book of John, making note of the two remaining signs.
2. Jesus said some pretty incendiary things to the Pharisees in John 8. Write the three that you consider to be the most inflammatory below:
3. Find the rule of the Pharisees in chapter nine about any person who confessed that Jesus was Christ. Write it here. (be amazed that this was not a modern Muslim, Buddhist or Hindu country. It was not a pagan nation of the ancient world. These were the religious leaders of the nation which had the Messianic prophecies—hundreds of them—written in their legal code, the law and the prophets.)
4. The Pharisees were not open to the manifestation of this power (glory) in chapter nine. They tried everything they could think of to get the man to change his story or be quiet about Christ having healed him. What did they try...

...in verses 15 and 26?

...in verse 18?

...in verse 28?

...in verse 24?

...in verse 34?

5. In the end, the glory (the signs) brought two opposite results. Jesus said the blind man could see and that those who could see (or were educated in the prophecies) were blind. Find the verse that has the blind man's confession and write it here:

Now, look at this glory passage and write a short explanation that ties it to John 9: John 12:40,41.

6. Find a couple of verses from chapter nine that show the Pharisees' rejection (disbelief) and write them here:
7. The words *doxa* and/or *doxazo* are found three times in chapter 8 just prior to the record of this miracle. Find that verse and write it here:
8. What name for Jesus is appropriate to tie to this miracle? (It is contained in this very chapter—chapter nine.)
9. There are certain contrasts in the previous chapter between Christ and those who reject His glory. See if you can find each of these contrasts in chapter 8. Cite the verse numbers.

Light and darkness

From above and from below

Not of this world and of this world

Freedom and slavery

Father is God and father is the devil
Truth and lies
Knows God and does not know God

10. The glory is polarizing. What did the Pharisees try to do to Jesus in the last verse of chapter 8?
11. The seventh sign is found in chapter 11 and is the greatest (and most polarizing) array of glory among these miracles. It is the sign that exhibited power over death. How long had Lazarus been dead and what rite had been performed that “sealed” and certified the actuality of his death? What burial certifies our death to sin, burying that old man? Cite a passage for this.
12. Why was Lazarus sick in the first place? Find a passage in this account that has our word in it twice.
13. Jesus had been saying his “hour was not yet come” (2:4; 7:7,8) and “a little while I am with you (7:33), and he had spoken of the time when he would “be lifted up” (8:28), but now he says, in verse four, that, through this event, the Son of Man would be glorified. How many times is our *glory* word found in John 17? Take the time to write out these passages, the pinnacle of any *glory* study:
14. Do you believe the glory of John 11:4 is connected to the glory of John 17? Why or why not? How do we know that the resurrection of Lazarus was a catalyst for the final glorification? Look for a passage that indicates this in John 11.
15. Why did Jesus talk to God, the Father, in verse 41 of chapter 11? Was this for glory?
16. Now, let’s look at all the *doxa/daxazo* passages in between John 11 and John 17:
 - 12:16— “when Jesus was glorified...”
 - 12:23—“The hour is come, when the Son of man should be glorified.”
 - 12:28—“Father, glorify thy name.”
 - 12:28—the answer from heaven: “I have both glorified it and will glorify it.”
 - 12:41—a quote from Isaiah when he saw His glory and spoke of him (see number 5).
 - 13:31, 32—(Notice what had just happened here) “Now is the son of man glorified and God is glorified in him. If God is glorified in him, God shall also glorify himself and shall straightway glorify Him.” (The display of Their attributes at the cross were one and the same.)
 - 14:13—“whatever you shall ask in my name, that will I do, that the Father may be glorified in the Son.”
 - 15:8—Herein is may Father glorified, that ye bear much fruit.”

16:14—“He shall glorify me (Speaking of the Spirit of Truth cc): for he shall receive mine and shall show it to you.”

While not every one of these passages was specifically about the cross, they were all a prelude to a three day period of unparalleled glory to come and then to be followed by the ascension to a place that can be described by no more accurate term than glory. I am very thankful for the last one because it is nailing down the glory that we hold in our hands as we study glory!

This event concluded the public ministry of Jesus. Nothing more was needed. The Jews were on a do-not-pass-go course to a crucifixion. They were already practicing, as it were, their shouts of “Crucify Him” and Jesus had accomplished His purpose at the tomb of Lazarus. No doubt he was thinking about his own tomb as Lazarus “practiced” the walking-out-of-the-tomb scene that Jesus would perform in just a matter of weeks. Jesus was now set for the glorification that, ironically would be rushed to reality by the display of power at Lazarus’ tomb—a display of the very power that He could have used to come down from that cross and that he did use to come forth from the tomb.

Notice all these various reactions to the glory of the empty tomb of Lazarus. Find a verse in chapter 11 or 12 to verify each reaction. Try to imagine what your own reaction would have been that day. It is difficult to imagine people watching that scene and not being humbled to submission and praise. One thing is for sure.... No one was bored or apathetic about the events of that day.

Belief
Group loyalty
Panic
Fear
Plotting
Hiding
Hunting
Serving
Curiosity
Envy
Praise

Do you think some of these people who were at the tomb were also at the temple on the day of Pentecost just a few weeks later? It is hard to imagine that none of them would have been at both places. Bethany is about a mile-and-a-half from Jerusalem.

Practically Speaking: You have found the passage from chapter 11 that gives the best description of Jesus to tie to this miracle. Use your handwriting or calligraphy skills to put this verse on the front of a card and mail it to one of your sister-diggers in your town or in another location.

OR

Have a Family Bible Time in your home with children in which you act out the raising of Lazarus complete with the “linen clothes” that bound him. Have a loud mourning session before the raising and a happy hugging time afterwards. Be sure you have a mad Pharisee or two, as well. You might have to “be” more than one character each unless you have a pretty big family (or invite extras over).

OR

Have a group of ladies get together to sing at least two of the following songs about glory

Glorify thy Name

To God Be the Glory

I Stand Amazed

Glory to His Name

The Glory Land Way

Glory for Me

May This My Glory Be

One Day When Heaven Was Filled with His Glory (Oh Glorious Day)

How Great Thou Art

There Is Beyond the Azure Blue

Hallelujah Praise Jehovah

One Day when Heaven Was Filled with His Praises (or Oh Glorious Day)

We Will Glorify

Come Thou Fount of Every Blessing

Blessed Assurance

Fairest Lord Jesus

O Lord, Our Lord

OR

Ask your song leader at worship time to lead two of the songs above in a service during this month.

Chapter 11: Rejecting the Glory

This is the saddest chapter of this study series. It's the difficult contemplation that the Lord of glory looked down at the pitiful state of man and visited him with light and salvation. And that helpless, hopeless man would sometimes—often—choose to turn from the glory and remain in the state of being without hope for eternity.

1. The question of the hour is found in Psalm 8:4-5. Verse four is a rhetorical question. Its answer is so obvious that it does not need to be stated. But the Holy Spirit elaborates on the mercies of God in giving mankind honor and glory. *Kabad* is the glory word in verse 5. It is the crown that God has given to man. Is this verse also prophetic of the way that Jesus, who had worn the crown for all of eternity, turned a blind eye to His own sovereignty and was made lower than His ministering angels? Read Hebrews 2 and explain how we know this:
2. Read Psalm 144, find the verse that has a similar question and write that verse here:
3. As a part of the answer to the question in Psalm 144, the greatness of God was displayed when He came down to touch the mountain and that mountain smoked. Read about this amazing event in Exodus 19. Make a list of the things the people were told to do or not do in this chapter as it related to this smoking mountain. (God was “visiting” His people, for sure!)
4. Read Exodus 24 and find out when the mountain “burned” again. Find *kabad* twice in this chapter. Note it here. (God was crowning this nation with glory and honor.)
5. Then Moses received many instructions from God about how the people were to sanctify Him and respect His glory. Read a small portion of these instructions from Exodus 29. As you read this chapter, find out how the tabernacle was to be sanctified. Write it here:
6. All of this visitation of the Lord was on display. All of His glory was manifested from Sinai. It was *un-get-around-able* that God was right there in the mountain. I almost tremble as I read the last verse of Exodus 31. The finger of God was, in mercy, writing out a protective conduct code for His own people; a code that would keep them a protected people to carry the seed that would one day produce the Mother of the Lord Jesus, into whom the Holy Seed of the Holy Spirit would be paced, and in whose womb the Holy Child would grow. The ultimate visitation! Write that verse here:
7. And then, while God was preparing the stones, a tangible preservable gift for the tabernacle *for* the people; even as He was communicating for them the appropriate use for the jewels they had plundered as they left Egypt (Ex. 25:1-9), they were bringing their gold to the brother of the man in the mountain and he was crafting an idol for their spiritual adultery and abominations. This craftsmanship of abomination was occurring while the Creator of the Universe was putting his Spirit into mere men that they might have the abilities to prepare the earthly tabernacle for His glory (31:1-11). Even as God was in the smoking mountain saying “I am the Lord thy God which have brought thee out of Egypt,” Aaron was saying (about a molten calf) “These be thy gods which brought thee out of the land of Egypt” (32:4). Unthinkable. (I wonder what Aholiab and Bezaleel were thinking about the craftsmanship

skills of Aaron at this time.) Read Exodus 32,33 and Deuteronomy 9:7-22. List here the various sins committed by the people right under this smoking mountain of glory.

8. What did Moses want to see, in chapter 33, in the aftermath of this unconscionable defection? Write that verse here and comment on how God displayed that. Find *kabad* once more in this passage.
9. What characteristics of God were prominently and specifically on display in this particular array of glory? In what New Testament glorification that we've studied, were these same characteristics most on display?
10. Read Psalm 106, looking for the narrative about the golden calf. How did they change their *kabad* into the likeness of an ox that eats grass?
11. Look at Romans 1 again and find the passage about changed glory. Look at the entire context of this changed glory. List ten characteristics and/or evil deeds of those in Romans one who changed the glory. Find these in verses 21-25.
12. Read Numbers 16 about another rejected glory. Korah, Dathan, Abiram and On gathered themselves against God's appointed leaders. God had clearly set His glory on Aaron and his sons (displaying through their service to the people His power, provision and holiness). Read Leviticus 9 and show this.
13. Then read Hebrews 3 and verify once more that Moses was glorified in His office. How did Korah's company reject this glory?
14. Now find *kabad* twice in Numbers 16. What characteristics of God, would you say, were displayed in this *kabad* of Numbers 16?
15. Can God's glory be manifested when He is displeased as well as when He is pleased? Elaborate. Look at Numbers 26: 9-10. Against Whom was Korah's band actually rebelling?
16. How did God's glory manifest itself that day? What was God's glory displaying that day? According to Numbers 16, did the glory shown have a pervasive effect on many people? How many people? How does the origin of the word *kabad* (from month 1) bear on the impact of the display?
17. Was this display of verses 32 and 33 fully effective in Numbers 16 to accomplish the purposes of God? What else did God send in the end of the chapter? What characteristic of God is specified in that display?
18. How did God's glory manifest itself that day? What was God's glory displaying that day? According to Numbers 16, did the glory shown have a pervasive effect on many people? How many people? How does the origin of the word *kabad* (from month 1) bear on the impact of the display?

19. Read Psalm 78. This amazing chapter does not have our Hebrew word in it, but it has it written all over it as it recounts many other passages in which we have seen His *kabad*. As you read the chapter, jot down every characteristic, quality or attribute of God that is specified that constituted his glory at various points of Israel's history.

20. Read Acts 12. Find *kabad* in the passage. When the scriptures say "give God the glory" or "gave not God the glory", what does that mean? Consider the following and choose the ones that you think are embodied in giving God glory:

- ...actually offering God some more attributes of infinite perfection.
- ...making God's attributes better in some way.
- ...recognizing the perfection and weight of God's attributes
- ...making the attributes of God more visible and obvious to those around us
- ...removing obstructions for the viewing of the attributes of God.

Discussion bonanza here!

21. Finally read Malachi 2:1-10. Here the priests of Israel are incurring the sharp rebuke of the prophet for failing to keep the covenant. The prophet is begging them to "lay this to heart" and "give glory to God." In view of the previous exercise, how can we surmise that God's glory would be obstructed—less visible to the nations around them—if the priests failed to repent? In what sense would they "give God glory" by repenting? Comment about whether or not any of God's attributes would be increased or diminished either way.

Chapter 12: Glory Forever

1. Read Matthew 16 and find *doxa* in the second coming. Write that verse here:
2. Now look at Mark 8:38 and Luke 9:26. Who is it that will not be allowed a part in the glory of Christ at the second coming? This passage is difficult for me to contemplate. Sometimes, it is very tempting in a world in which people make fun of religious zeal and promote a “live-and-let-live” philosophy of isolation, to get in a “shell” with Christianity and become embarrassed to speak about the Lord and especially to approach busy people with the gospel. We feel intrusive or too forward when we speak of the Lord. Give suggestions here about resources, accountability, motivation and passages to help insure that we are never “ashamed”, remembering that the ashamed will not share the glory.
3. Acts 7 is a precious *glory* passage. List some pictures, as you read this chapter, that Stephen painted for the Jews, in this costly discourse, of God’s glory throughout the history of their nation. Then note how they rejected the glory (as we saw others do in the previous passage). Finally, notice in juxtaposition, that while the Jews were rejecting the glory, Stephen saw it vividly. Find and write that passage. What was the price of his *doxa* proclamation?
4. Read Acts 22 and see who, being present at the glory rejection in Acts 7, was given another chance to observe the glory via a bright light. Note the *doxa* verse in Acts 22:
5. According to Romans 2:7, what rewards go alongside the glory we should be seeking? What virtue does it take to keep seeking these things?
6. Read Colossians 3. Once again we see the contrast on the Judgment Day between wrath and glory. Make parallel lists of the attributes we must work to develop if we are on the glory side on that day and the sin we must put away to avoid the wrath side.
7. Find *doxa* as you read through 2 Thessalonians one. What two groups of people will be eternally separated from *doxa*? What attribute of *doxa* is specifically mentioned?
8. Similarly, read 1 Timothy one and find the glory. List the things that are characteristic of the King Who’s glorious and define each of them.
9. Read 2 Timothy two. How important was it for Paul to show people the glory that was eternal? In what sense do we as Christians reflect glory when we are willing to suffer for Christ? What verse in Matthew five says that when we reflect his Light, we glorify Him? In which verse, just prior to this one in Matthew five, is persecution for righteousness’ sake proclaimed to be a situation about which we should rejoice; a situation that is rewarded in heaven?
10. At the very end of his last letter, written from prison, Paul talked about his deliverance from every evil work—in essence, his deliverance even from prison. How long would the glory of Jesus, with whom he was going to live, endure? Read 2 Timothy 4 and answer here. Then write out Jude 25 and Revelation 1:6 below that. Notice also Jude 24. How can we be presented one day before his glory? Who makes this possible? From our study think about

what happened to some people who were before His glory but not in this blessed state. Note a couple of them here.

11. Now read I Peter one and describe what it is that I can possibly endure on earth that will turn into praise and honor and glory (doxa) at His second coming. (I can actually add to the praise of His attributes when He returns! I am looking forward to beholding that glory!)
12. You have already read Hebrews 2 in this study, but I want us to get the gravity—the weight— of the glory Jesus shares with us when he calls us His sisters. Meditate on verses 10-13 again. He left the throne of heaven (*glory*) to slide in and sit down under his ministering servants. And while he was under them, he first served and then suffered so that I could get in on eternal glory. Name at least five men (even lower than angels to whom Jesus became subject while he was on earth and cite passages showing this.) What is his name or description as he led many sons and daughters to glory? Who am I that I get to be his sister!?
13. Read these passages from Revelation and identify the two (or three, depending on your version) words that these verse all have in them. How long will the glory last? Revelation 1:6; 4:9; 5:13; 7:12:
14. Read Revelation 20:11-21:27 and find every mention of glory. Note them here, remembering that, when we see this glory, there will be no sin to get in our path of vision, no Satan present to obstruct the view, and no more temptation to reject the glory. His glory will not be new or different, but our ability to view it will be perfected.

As I write this challenge, I'm sad to come to the end of this book. I have not exhausted the study. In fact, I have not scratched the surface. I'm excited though, that this is the time of year that I merely get to search for the questions and that, in a few months, I will get to, once again, go through the study along with sisters all over the world, looking for the answers. We will work together via the internet, through podcasts and in our smaller groups. This is thrilling to me.

When you read this, though, we will be finishing the ninth year of Digging Deep. A few of you have been along for the ride through all nine years and many of you have been along for most of them. As you know, I can claim no credit for either the inception of these studies or the success of them, and certainly not for the valuable content of them. As I want to say at this point "To God be the glory," somehow that seems lofty to even think that I could be a small human reflection of the glory about which we've just studied. The display of his attributes—the weight of his power, the honor of his majesty, the depth of his compassion, the strength of his mercy, the accuracy of His justice, the impeccability of his integrity, the infinity of His knowledge—all of these characteristics and so many more in complete fulness, surely could not be reflected in me. But yet, if this study has said anything to us, it has surely said that we get to share in His glory and that we have a human capability to glorify the Creator of the universe!

So the "**practically speaking**" challenge this month is...

1. ...To get down on your knees and pray. Please pray that seeds for his glory planted through this study will continue to grow and mature. Please pray that, as we begin a new study, our

numbers of women who study along will continue to increase, so that families and especially children coming up for the kingdom will be better prepared to glorify Him after many of those of us who are studying this material now have left this life for eternal glory. Pray for all the hands whose fingerprints are on this work—the elders at the West Huntsville church, the women who are helping with tech and co-hosting podcasts, the women who are leading various groups around the world, the women who are translating, those who design and print, and the good husband who prays and ships and hauls and encourages. Pray for the non-Christians who are hearing about Digging Deep and studying along. Praise him for these nine years and the amazing way He blesses through His Word.

2. ...And when you've finished with that prayer, take a moment and write a short note to the elders at the West Huntsville church of Christ, 1509 Monrovia Road NW, Huntsville, AL 35806. It will encourage them to know that, from their diligence in helping this effort, you are growing and are...well, yes...glorifying our God!
3. Now go back and read one more time, the 20 points in the "...And after the fact" section at the beginning of this study.

Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing... And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever" (Revelation 5: 12,13).